

## [Mrs. C. L. Mehuron]

S241 - LA

### FORM A Circumstances of Interview

NAME OF WORKER Harold J. Moss ADDRESS [6034?] Francis

DATE September 19, 1938 SUBJECT Folklore

1. Name and address of informant Mrs. C. L. Mehuron, 3941 So. 20th
2. Date and time of interview September 19, 1938 - 2 to 4:20 p.m.
3. Place of interview 3941 So. 20th, home of informant
4. Name and address of person, if any, who put you in touch with informant None
5. Name and address of person, if any, accompanying you None
6. Description of room, house, surroundings, etc.

Room in basement, concrete floor and ordinary furnishings. House has never been completed and is only a basement with a roof. It is located on a turn just at the south edge of Lincoln, more like a farm. [C 15 - 4/[???]

### FORM B Personal History of Informant

NAME OF WORKER Harold J. Moss ADDRESS [6034?] Francis St.

DATE September 19, 1938 SUBJECT Folklore (American)

## Library of Congress

NAME AND ADDRESS OF INFORMANT Mrs. C. L. Mehuron, 3941 So. 20th

1. Ancestry Irish
2. Place and date of birth Louise Co., Iowa - January, 1866
3. Family Lancelot [Hand?] (father)
4. Places lived in, with dates Louise Co., Iowa - 1866 to 1870, Pleasant Hill, Nebr., 1870-1902 (Saline Co.), David City, Nebr., 1902 to 1928, Lincoln, Nebr., 1926 to date.
5. Education, with dates Saline country school, 1875 to 1883 1884 - 1885, Friend, Nebraska.
6. Occupations and accomplishments, with dates No particular accomplishments, except farming and house work. Liked to do farm work.
7. Special skills and interests
8. Community and religious activities Assisted neighbors during illness, etc., active in the Methodist church.
9. Description of informant Bright, energetic and sincere, a pioneer type used to hardships and vigorous living.
10. Other points gained in interview She has a sun-tanned, weathered appearance of a person who has spent most of their life in the open. Believes that people should be more neighborly and considerate of each others welfare. Also that the children of today should have a better understanding of the pioneers work, and struggles in the past as related to their present status.

FORM C Text of Interview (Unedited)

## Library of Congress

NAME OF WORKER Harold J. Moss ADDRESS 6934 Francis St.

DATE September 19 SUBJECT American Folklore

NAME AND ADDRESS OF INFORMANT Mrs. C. L. Mehuron, 3941 So. 20th - City

"We came to Nebraska in 1870, May 11, and lived at Pleasant Hill, west and north of Crete, Nebraska. There was no railroad then and the mail came "pony back" from Lincoln.

There were no roads much and people just went across the sections over the prairie. There was no York, no Seward then. My father did lots of hauling with his team from Nebraska City.

Our first house was made up of sod and there was no door, except for a comfort, which was hung up. There were lots of prairie fires then and my father had to do lots of plowing and back-firing when they came along.

After a fire had passed, I would take a basket and gather up prairie chicken eggs, sometimes there were lots of them, maybe 15 or 20 of them in a nest.

We had some bad storms and cyclones. They used to tell us about the women and two children who were carried miles on a straw mattress and not even scratched. The grasshoppers were very bad and my mother used to cover the beets and onions with jars, sacks and sheets. Some told us that they eat the insides of onions and then flew away with the shells.

We used to put cabbage, with the heads down in straw and cover them with straw and dirt. They were better when they were frozen. We used to go to dances a good deal and they would call the turns, such as 'do-C-Do, Three in the Kitchen, Five in the hall, Do-C-Do- to your best partner and balance all!'

## Library of Congress

'One hand in the hopper and the other in the sack. Ladies step forward and gents fall back.'

People liked to get together and they had husking bees and lots of other parties. When ever anyone got [??] was ailing and couldn't do their work or get in a crops the neighbors would all come and help them do the work. They don't think so much about that now-a-days.

I always liked the spelling bees at the school house. They had lots of them then.

There used to be snakes around we watched a big bull snake and a skunk fight one day. They were both found dead after this fight.

Our nearest doctor was 12 miles away and used different ones at home. We used to wear a bag of [??] on a string around our necks to keep sickness away.

They don't seem to do it much anymore. Turpentine and lard was for colds and whiskey for rattlesnake bites. My father never drank but he always kept whiskey for snake bite.

Mustard draughts were good. We would go to Turkey Creek to get [?] bark. This was good for swellings and [?]. Vinegar and salt was used for sprains, sulphur and molasses and sassafras was a blood tonic, pumpkin seed tea was thought to be good for kidney trouble. They took sage tea for [worse?].

We used to call a 'skillet' a 'spider', my father called a 'chair' a 'cheer', whipping was a 'larrupin' and clothes were duds.

There were no undertakers around and people held the funerals but would buy a coffin if they could afford it. The bodies would not keep long in hot weather.

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Cow chips were used to burn but we had wood too. [?] of the people burned hay. They would take a bunch and twist it into a knot. It would burn longer that way. Supplementary to Form C

Pleasant Hill, Saline County, where Mrs. [Nehuron?] spent her early days, had a Post Office, [?], blacksmith shop and other businesses.

These people, like many other early Nebraskans, were very practical minded and had no superstitious and witch lore. They sang mostly hymns, and their marriage customs seem to be not out of the ordinary. Weather signs were of the obvious and crops grew without the aid of moon phase timing. Supplementary to Form C

Mrs. [Nehuron?] will probably recall more interesting lore and customs of this era if given time to reconstruct some of the past.

This contact was made thru the circumstances of her being interviewed during a radio "man on the street" broadcast.

(As to the story of a bull snake and skunk fight there must be some doubt as to a bull snake killing or injuring a large skunk.)